

Religious Intelligence

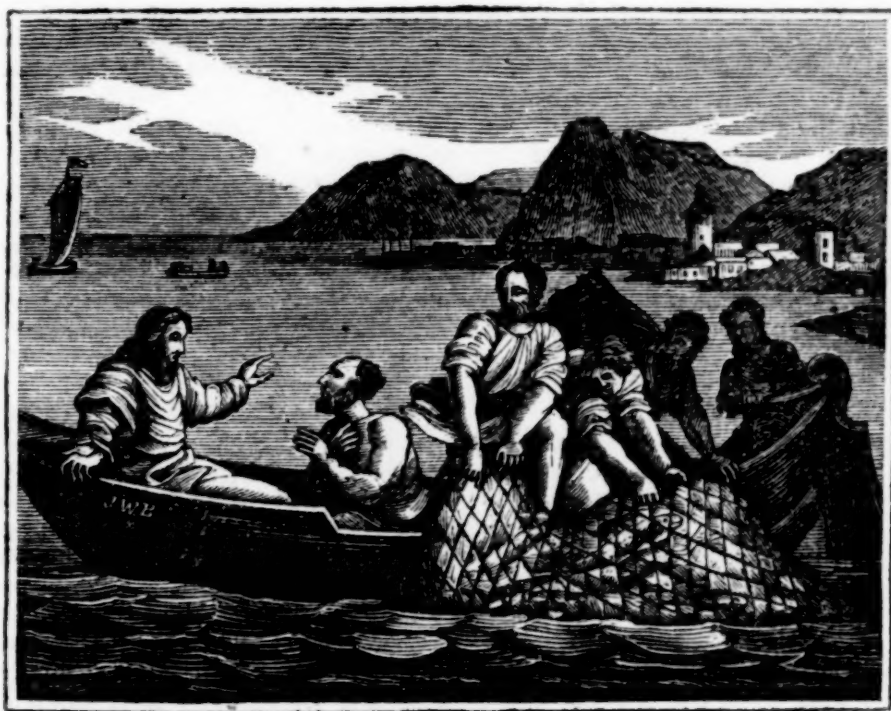
"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MIRACULOUS DRAUGHT OF FISHES.

Our blessed Lord having spread his doctrine throughout Galilee, returned to Capernaum, followed by such numbers of people, that he found it necessary to step into Peter's ship: from whence he taught the multitude, who stood on the shore listening, with great attention, to his doctrine.

Having concluded his discourse, he turned himself to Simon Peter, desiring him to launch out further from the shore, and let down his net. On which the disciple told him of the unsuccessful pains they had taken during the whole night; but added, that he would, in obedience to his command, make one trial more. Nor had he any cause to repent; for the net was no sooner in the lake, than they found it so full of large fishes, that it was in danger of breaking.

This success, after such ill fortune, astonished Peter, who falling down at the feet of Jesus, cried out, "Depart from me, for I am a sinful man, O Lord." He was conscious of the many sins he had been guilty of, and therefore afraid of being in the company of so divine a person, lest some infirmity or offence might have exposed him to more than ordinary chastisement.

But the benevolent Redeemer of mankind removed his fears, by telling him, that from thenceforth the employments of him and his companions should be far more noble: they should "catch men;" that is, they should turn them from the crooked path of iniquity, to the straight road leading to the heavenly mansions.

This miracle was considered by the disciples as a plainer manifestation of his being the Son of God, than those they had seen him perform on the sick in the city and neighborhood of Capernaum. It was a received opinion among the Jews, that all good men, by prayers, and laying their hands on the sick, were able to cure certain diseases, and even to cast out devils; but that the creatures inhabiting the elements of air or water were subject only to the commands of Omnipotence himself: consequently, the power shewn by our blessed Saviour, on this occasion, undeniably proved him to be divine. And, accordingly, this demonstration of his power rendered these disciples, for the future, absolutely devoted to his will; and in the greatness of their admiration they abandoned every thing, and followed the Saviour of the world.

The disciples being thus attached to their divine Master, followed him through the cities of Galilee, where, according to his usual custom, he preached the gospel of the kingdom of God, and confirmed the doctrines he delivered with astonishing miracles.

In one of the cities through which he passed, he found "a man full of leprosy, who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean." *Luke*, v. 12.

It was the custom in Judea for the priests to banish from society those persons who were afflicted with the contagious species of leprosy. The disease of this person, therefore, was of a less pestilent kind, as he was suffered to enjoy the conversation of men. His case, however, excited the pity of the compassionate Jesus, who immediately cleansed him, ordered him to repair to Jerusalem, and after shewing himself to the priest, offer the gifts commanded by Moses, giving him the same admonition he had done to others, namely, not to tell any man what he had done for him. But the blessing he had received was so great and unexpected, that instead of concealing, he published every where the great things Jesus had done for him; which brought such crowds to the Son of God, that he was obliged to retire from Capernaum into the wilderness, to refresh his body with rest, and his spirit with prayer and meditation.

The generality of commentators suppose that this leper, and the other mentioned in the foregoing chapter, are one and the same person; but this is a mistake. The former was cured in the fields, and the latter in the city. After cleansing the first, Jesus went to Capernaum, and healed the centurion's servant: but after curing the latter, he retired into the wilderness to shun the prodigious crowds, which soon gathered round him, from the leper's publishing every where the miracles Jesus had wrought for him.

If the curious should inquire why our blessed Saviour so often commanded the people to conceal his miracles? we answer them: his modesty and humility would not suffer that his works should have the least appearance of ostentation; nor the Jews to have the least pretence for accusing him of "seeking his own glory." Nor was it proper, at this time, to irritate too greatly the scribes and pharisees. He well knew that in a certain determinate space of time they would bring about what had been determined by Providence concerning him. In the mean time, "he was to work the works of him that sent him, while it was day," (*John*, ix. 4.) and to propagate his Gospel with the greater facility, both among the Jews and Gentiles; which could not have been so conveniently performed, if the greatness of his miracles had once provoked the malice and envy of his enemies, to exert their utmost power against him. He likewise knew the mad capricious humor of the multitude, and had reason to apprehend "that they would come and take him away by force, to make him king," (*John*, vi. 15.) if all his miracles had been blazed abroad, before he had sufficiently instructed them in the spiritual nature of his kingdom, and that his throne was not to be

established in the earthly, but in the heavenly, Jerusalem.

From these instances we see that the blessed Jesus did not, without sufficient reason, desire his miracles to be concealed. The fame of this single miracle being spread through the neighboring countries, brought such multitudes of people to Capernaum, that, as we have already observed, he was obliged to retire into a solitary part of the neighboring wilderness. Nor could he long enjoy the repose of tranquility he sought, even in this thirsty waste; the people soon discovered the place of his retreat, and flocked to him from every quarter.

Our blessed Lord, finding all his endeavors to conceal himself in the desert would be in vain, ordered his disciples to accompany him to the other side of the lake; upon which a certain scribe, who happened to be present, declared he would follow him; but Jesus, who well knew that his desire was only to gain the profits and advantages of an earthly kingdom, which he supposed the Messiah would establish, told him, if he intended nothing more by following him, than to improve his worldly fortune, he would find himself wretchedly mistaken. "The foxes have holes," saith the blessed Jesus, to this teacher of Israel, "and the birds of the air have nests; but the Son of Man hath not where to lay his head." *Matt.* viii. 20.

The title, "Son of Man," is a name by which the Messiah is called in the prophecy concerning him, recorded by the prophet Daniel, (vii. 13.) where his universal dominion is described; and therefore, when applied to our great Redeemer, denotes his human nature, and, at the same time, conveys an idea of that glorious kingdom, over which he was in his nature to preside. But as it was also the name by which the old prophets were called, from the contempt in which they were held by their countrymen, it is used on several occasions to express the deep humiliation of the Son of God. —*Fleetwood's Life of Christ.*

SABBATH MAILS.

Extracts from a Review of the Report of the Committee, to whom was referred the several petitions on the subject of *Mails on the Sabbath*, presented to the Senate of the United States, January 16, 1829, by the Hon. Mr. Johnson, Chairman of said Committee.

(Continued from page 690.)

Nor is misrepresentation the full measure of retribution with which the petitioners are visited. It is insinuated that they are a combination to change the government from a civil to a religious institution. To make such an attempt would be treason, and the punishment of treason is death. But what have the petitioners done? Have they met in midnight conclave, or in tumultuous assemblies; or assailed the government with the language of authority or menace? What unlawful word have they spoken? What unlawful act have they done? Have not religious persons the same right as others to petition Congress? And when they have done so, are they to be denounced before the nation as a treasonable combination to change the government—as taking the first step, and entering the opening wedge of revolution? And yet the

conspirators are many of them such men that, if they are false, where shall we look for integrity; or if they are deceived, for talent and wisdom? They approach the government, not for personal emolument, but as patriots and Christians, to express their high sense of the moral energy and necessity of the Sabbath for the perpetuity of our republican institutions, and respectfully to request that the government will not, by legislation, impair those energies. And by implication they are charged with crimes which, were they real, would subject them to the halter!

There has been no combination, and is none but what is produced by the concurrent feeling of grief and alarm among wise and good men, at beholding the influence of the Sabbath impaired, by a conspicuous and all pervading governmental sanction. And no means have been resorted to, but such as the Constitution guarantees, the nature of the case demands, and all men adopt on other subjects to bring out an expression of public sentiment.

The Report moreover denies to Christians the exercise of their civil rights. The right of petitioning is guaranteed to all citizens alike.—But the object of petitioning is, by a statement of facts and arguments, and the exhibition of public sentiment, to influence the government; and this the Report implies all persons may do, but religious persons. Should they, alarmed by any supposed encroachment upon the religious or moral interests of the community, venture to petition, they must be rejected.—for the prevention of a religious despotism, and THE PRESERVATION OF A RELIGIOUS LIBERTY! Alas, where is religious liberty now, if Christians may not petition Congress!

We admit that Christians, as such, ought not to attempt to influence the administration in things merely secular, beyond the unobtrusive influence of their silent suffrage; and ought not to become political partizans, heated and agitated by all the little and great disputes which must ever attend popular governments; and ought never to attempt, or be permitted, to make the government a religious instead of a civil institution. But it is not a civil but a moral effect for which the petitioners ask, and one in their view indispensable to the perpetuity of our republican institutions. Nor do they request Congress to do any thing by positive legislation to support or even to protect the Sabbath. To the laws of the States, and moral influence and public sentiment they look for this. It is their desire to 'recommend religion by deeds of benevolence, by Christian meekness, by lives of temperance and holiness, by combining their efforts to instruct the ignorant, to relieve the widow and the orphan, and to promulgate to the world the Gospel of their Saviour;' and they only request that Congress will not obstruct them in their work, by impairing the moral energy of the Sabbath, on which, under God, all their success depends: and they are told about religious combinations to effect a political object, and the danger of a religious despotism!

Is the maxim settled then, that the government can do nothing injurious to the interests of republicanism and virtue, or that if they do,

religious persons must exert no influence to prevent the evil? Should infidelity begin to turn the influence of the government against religion, might not the injured petition? Should Congress war upon national morality by building distilleries all over the land, might not the friends of religion, beholding their demoralizing influence, petition Congress to discontinue them? Would this be an unlawful attempt to influence government by a religious combination? To whom does it more properly appertain than to the religious community, to watch over the interests of morality, and to send into the halls of legislation the voice of respectful, affectionate, but earnest expostulation?

The Report perverts and misapplies historical facts, in respect to religious usurpations upon the institutions of civil government. The Report reasons as if the facts were, that religious people have been accustomed to seek and to gain an insidious ascendancy over governments; whereas the facts are, that governments, to augment and perpetuate their power, have usurped the rights of the people. Priests have indeed been the instruments, but they have been hirelings, appointed and supported by the government, and not by the people.—There is no instance in the annals of the world, in which ministers, chosen and supported by their people, or churches, in the full and intelligent enjoyment of religious liberty, ever attempted to usurp on ecclesiastical dominion, and introduce a religious despotism. The facts assumed to excite so much odium, and bring so much jealousy upon the religious community of this nation, are facts that never happened.—The truth is, that Christianity, in its doctrines and institutions, is theoretically, experimentally, and practically, republican in its tendency.—Despotic governments know this, and have therefore never permitted Christianity to go out among their people in all her simplicity, loveliness, and power. They have corrupted her doctrines, bribed her priesthood, and encumbered her movements by state garments which they have compelled her to wear; while the history of the church presents a continued effort of good men to throw off these encumbrances, and of government to keep religion in chains. And if we may trust infidel or Christian historians, a great proportion of the civil and religious liberty of the world has resulted from the efforts of the pious to obtain religious liberty. None were more determined advocates of religious liberty, than the Fathers of this land, who broke from the religious establishments of Europe, and by whom, in their colonial state, all the elements of our civil and religious institutions were formed. It was their spirit which burst out in the Revolution, achieved our independence, and breathed itself into our State and national governments. None, in that tremendous conflict of an infant republic with a giant nation, were more influential in rousing the zeal, and sustaining the courage of the people, or made greater sacrifices, than the ministers and their pious hearers. Nor to the present hour has the flame abated. The ministers and churches of this nation do not desire, but would most solemnly deprecate, a union of church and State. Religion does not obliterate

ate intellect, nor blot out memory, nor subvert the judgment, nor inspire ambitious and sinister designs. There is reason, and philosophy, and talent, and learning, and patriotism, and political wisdom, and integrity, among the religious portion of the community. Nor have they done any thing to forfeit the confidence, or to justify an attempt to fasten upon them the suspicion, of their fellow citizens. They know, as well as any can teach them, that the alliance of church and State, corrupts religion, and tends to despotism, and have no more desire than others to bequeath degradation and bondage to their posterity. They feel that it is the glory of our nation, that it is not cursed, as other nations have been, with the union of church and State, and the perplexed legislation about forms of worship and the establishment of creeds; and so far are they from desiring a national religion in any one denomination, or by the amalgamation of all, that no class of the community would regard such an attempt with more abhorrence, or meet it with a more determined resistance.

Why, then, are the sins of Popery, visited upon Protestants, and the sins of despotic governments and national religions visited on the Christians of a republic who abhor them, and who were the providential instruments by which God prepared deliverance, and established at length the fair fabrics of our civil and religious institutions—at once the admiration and the hope of the world? And why do the honorable Committee forget that the last horrible despotism which arose on the ruins of civil and religious liberty, was reared by atheists, who obliterated the Sabbath, and denied accountability, and with the sweet words of liberty and equality on their tongues, waded in blood.

(To be concluded.)

From the Boston Recorder.

DEACONS.

[Continued from page 706]

Having considered the number and duties of deacons, it only remains, that we point out the proper manner of their induction into office. This branch of the question is, 'ought they to be ordained by the imposition of hands?'—Without the least hesitancy or doubt on the subject, I answer—Yes.

The holy Scriptures our only authoritative rule in all matters and things pertaining to the kingdom of Christ, are so clear and explicit on this point, that it is not a little strange that any person should misunderstand it, or any church neglect it. Imposition of hands was a sacred rite practised in the Jewish Church, on various occasions, and for various purposes. The children of Israel laid their hands on the Levites, when they separated them to the service of the Lord; and the Levites laid their hands on the heads of the bullocks that were offered in sacrifice. Num. 8. 10—12.—So also Moses laid his hands on Joshua when he ordained him as his successor in office. Num. 27. 23.—This sacred rite was transferred to the Christian Church, and is still practised in the consecration of pastors, though it be strangely neglected in

regard to deacons. When the office of deacon was first instituted, and seven men were chosen by the church to fill it, 'they set them before the apostles, and when they had prayed, they laid their hands on them; and thus inducted them into office, and invested them with all its appropriate privileges and powers.

This is an authoritative example in the case, and shows the manner in which deacons should be inducted into office in every church, and in every age. It is the example of inspired men, acting under the special guidance of the Holy Ghost; and of course must be agreeable to the will of God. There is no hint in the Bible, that deacons were ever invested with office in any other manner; nor can any thing be found to invalidate or even impair the force of his example. It, therefore, remains in full force and virtue, and demands the observance of all subsequent ages. This is as good authority for the ordination of deacons by imposition of hands, as any thing that can be produced for the ordination of bishops or pastors by the same ceremony.

This apostolic example was followed by the primitive Christian churches. The venerable Calvin, before quoted, who was far from being an Episcopalian, and who was deeply learned in the early history of the Church, says, 'that the solemn rite of imposition of hands, was invariably practised whenever any one was called to the ministry of the Church. Thus they ordained pastors and teachers, and thus they ordained deacons.' Inst. vol. 3. p. 70.

The pilgrim fathers of New-England professed to build the churches they founded in this western world, after the primitive model; and of course, they ordained the first deacons elected by the brethren, in the same manner. Accordingly in the Cambridge Platform, which is the only acknowledged constitution and rule of government and discipline in our Congregational churches, they appointed the same form of ordination for deacons as for pastors, or any other officers in the church, that is, by prayer and the imposition of hands. This they considered as the solemn putting of a man into office into church, similar to the installation of a magistrate in the commonwealth. Plat. ch. 9. Sec. 1, 2.

This method of consecrating deacons continued for many years in the churches; but at length fell into disuse; and it is believed, that it is now almost, if not quite universally discontinued; though some recent attempts have been made to revive it. Why this has become the case is not now the object of inquiry, tho' it deserves a passing notice. Dr. Dwight ascribes it to mere *inattention*. But I can hardly admit, that it sprung from so comparatively innocent a cause. Dr. Cotton Mather says, 'one reason for this omission has been, because in many of our churches, the deacons do little other work than provide the elements of the eucharist; and a solemn ordination to nothing but this, appears hardly a congruity.' This is wholly unsatisfactory. I rather adopt the reason given by Hilary, a writer of the fourth century, and ascribe the neglect to the *Doctorum desidia, aut magis superbia, dum soli volunt aliquid videri*. It is well known that many of the

pastors of the last century were very fond of ecclesiastical distinction and power; and of course discountenanced the ordination of deacons, as they did the whole order of Ruling Elders, as existing in the first churches, and established by the Platform, to the end, they might have no rival or check, but engross the whole authority of government and rule in their own hand. Probably almost every one has heard of the *negative power* which many of the ministers of the last age claimed as their right.

But be all this as it may, the discontinuance in question has had the most unhappy effect in sinking the office of deacons far below its scriptural standard, and of removing from their minds a just sense of their duties and responsibilities. Thus both the church and the pastor have been deprived of that help which their divine Master had provided for them. It is now a lamentable fact that the churches derive but little, if any spiritual advantage from this class of officers; and that the unbelieving world view them with contempt. But the writer of this has a strong confidence that this will not always be the case. The long neglected rite of consecration will be revived, in the millennium, if not before, and then the churches will assume a greater degree of order and strength, and be far more efficient than they now are; and that through the aid and co-operation of a well qualified and energetic board of deacons.

It is not, indeed, desirable to revive useless ceremonies from the desuetude into which they have fallen. But who is prepared to say, that those rites which are sanctioned by apostolic example, and practised by the Church in its earlier and better days, are useless? It surely deserves inquiry, whether the churches, in this respect, have not departed from scriptural rule, and neglected their duty; and whether a revival of the practice would not be attended with the happiest effects. Certainly it would tend to raise the office from that depression into which it has fallen, and add an influence and respectability to those who worthily fill it. If one, two or more pastors, in a public assembly, should lay their hands on those whom the brethren had chosen, and solemnly consecrate them to the service of God and his Church, by prayer, with an appropriate charge, it would produce in the persons thus ordained a deeper sense of their duty and responsibility. It would magnify the office in the view of the world, and serve to attach the brotherhood more firmly to them. It would add weight and influence to their remarks and all their official doings, and throw around them a sacredness which would attract the notice and command the respect of all observers.

I am not yet prepared to say, that such an ordination as has been insisted on, is essentially necessary to a valid and acceptable discharge of the duties of the office. But who can say it is not as necessary in relation to deacons as to pastors and teachers? In the one case it is considered and treated as essential, and why is it not equally so in the other? Let those of clearer heads, and sounder judgments determine.

Upon the whole, it appears from this discussion, that deacons sustain a highly respectable and useful office, and one which might be rendered vastly more so, if ministers and churches would awake to the subject, and unite their influence in restoring it to its primitive dignity. And this, perhaps, can in no way be so effectually done, as by restoring the long neglected custom of public and solemn consecration. It is an office of divine appointment, and of great importance and utility in the church; and never more so than at the present day, when the attention and labors of ministers are so much diverted from their immediate parochial concerns, in devising schemes of usefulness, and conducting the various charitable operations of which the exigences of the times demand. Within the last twenty or thirty years the labors of ministers have been nearly doubled, and are still increasing; so that many of our young men are fainting and breaking down under the accumulation of their labors. They certainly need some assistance to enable them to bear the burden and heat of the day. Why then will they not avail themselves of those *helps* which their kind Master has mercifully provided for them? Why will they not summon to their aid the piety and talents of the brethren, that they may relieve themselves from some part of that burden which is now pressing them to the dust; and thus have more time and better opportunity to attend to the more appropriate duties of their office—the ministry of the word and prayer? This they might do; and it is believed that the time is come when something of this nature *must* be done to defend the interests, preserve the unity, and promote the prosperity of the churches. Let us then, my brethren, call the attention of our respective churches to this interesting subject, and press upon them the importance and necessity of the primitive organization. Let us show them their interest and duty in this matter, and urge them to fulfil it. It may, indeed, be expected, in this day of laxness and contradiction, that some, and especially those of the older class, will oppose all reform in this matter. They will wish to keep on still in the old round about course which their fathers have trodden. But this need not discourage us from making the attempt, which must be crowned with ultimate success; provided our words and conduct be marked with the wisdom of the serpent, and harmlessness of the dove.

Old as I am, yet I hope I shall live to see the day, when our churches shall be furnished with their five, six or seven ordained deacons, who shall be men full of the Holy Ghost and wisdom—young, active and zealous, who shall care both for the church and the minister, and be faithful and persevering in the discharge of all their official duties. Then shall Zion arise and shake herself from the dust, and a return of those happy consequences be expected, which immediately followed upon the first appointment and ordination of deacons, 'and the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.'

Missionary Intelligence

BURMAN MISSION.

We have been kindly furnished with the following letters from Mrs. Boardman, to her relatives in Skaneateles, which will engage the interest of our readers.—*Baptist Reg.*

TAVOY, May 3, 1828.

My beloved Parents,—You will, I doubt not, be greatly surprised to hear, that we have again changed the place of our residence. According to the advice of our patrons at home, and in concurrence with the united opinions of the brethren here, we have formed a new station. We think that three missionaries can be more useful at two stations, than all living in one place. This consideration has made us willing to leave the sweet retired home we so much loved, in Maulemeing, and again become wanderers and strangers in a strange land. On Saturday, March 29, we left Maulemeing for Amherst, where the vessel lay which was to convey us to Tavoy. Our dear missionary associates accompanied us to the boat, and the poor native Christians and girls of the school stood on the shore, weeping at our departure. We expected to reach Amherst the same day, but owing to contrary winds, we were disappointed, and compelled to spend the night in an open boat, exposed to robbers, who are daily attacking boats on the river. But God who has preserved us through all our dangers, took care of us, and the next morning we reached the ship, a little after sunrise. We were sorry to find that little Sarah had taken cold during the exposures of the night, and was threatened with fever. Yet her symptoms were not very alarming, and the next day we went on shore to shed a farewell tear on the graves of our lamented sister Judson, and little Maria. We also went to the old Mission House, which we found nearly in ruins. While there, we sent for Mah Loon Bya, a female Christian, who still lives in Amherst, and for two little girls who were formerly members of the school. We conversed with the female convert, and found that although deprived of Gospel privileges, she appeared to be growing in grace.

Before this reaches you, you will undoubtedly have heard of the death of Dr. Price, at Ava. His eldest child, a daughter born previous to his leaving America, will be received into our family, as soon as she can be brought from Calcutta. She is a lovely child, and I trust will be a great comfort to us, and by the blessing of God may be very useful in his cause among the heathen.

Yours affectionately,

SARAH H. BOARDMAN.

TAVOY, June 22, 1828.

My dear Parents, Brothers and Sisters,—We are just informed that a vessel will leave this place for Rangoon, to-morrow, and I hasten to avail myself of the opportunity to write to those whom I so tenderly love. That beneficent Being who has preserved us "all our lives long," is still bestowing upon us the blessings of health, and every thing necessary to our temporal comfort. And though we are sinful and wholly unworthy his regard, yet we trust he does con-

descend, at times, to visit us with his gracious presence. But we dwell in a land of darkness and death. We surely ought to weep and pray, day and night, for this idolatrous people.

Tavoy contains about 6,000 Burman inhabitants, and among them are 200 priests of Gaudama. Men who possess an ascendancy over the minds of the people, which no person in an enlightened Christian country could possibly gain,—men, to whom the rulers and governors of Burmah, as well as its sovereign, pay religious homage,—men, who have no interference with worldly affairs; but whose whole time, talents, learning, and influence are employed in teaching a system that deludes *immortals* to remorseless ruin! Mr. B. has seen and conversed with several of these priests, so that they know our design in coming to this country, and we have good reason to think that they have taken measures to prevent the people from listening to our religion. The priests treat Mr. B. with great respect, and appear pleased to converse with him; but they of course regard him as a most dangerous character. Among the different states of punishment described in their sacred books, that for heretics is represented as the most dreadful. Nor is priestcraft the only barrier that is raised against us. The common ignorant people are under the influence of a superstition, which we find very formidable. They worship invisible beings, whom they call NATS, and who are said to have the power of inflicting great evils, and even death, upon mankind. This is not very unlike what is called witchcraft. Houses are built for the accommodation and entertainment of these genii in different parts of the town. One is only a few steps from our house. A few days since, it was thronged with females bringing offerings in consequence of a threat made by an old woman, who has the power of appeasing the nats. She, with a jealous eye, and foreboding heart, had probably seen some of her followers coming to our place for instruction, and feeling the importance of having a good provision for herself and attendants during the rainy season, which has just commenced, gave out word that unless bountiful offerings of fruit, rice, money, &c. were speedily made, a mortal sickness would prevail among the people, and those who refused to give would not survive the rains! This had the effect desired. Hundreds were seen with baskets on their heads containing offerings! Among them we had the grief and disappointment of seeing several women, who had visited us, and heard a little of a blessed Saviour. I could have wept bitterly as I saw one poor woman carrying her offering. She had been at our house a number of times, and her conversation had induced us to hope she was seeking the truth. But alas! she too was among them, and we are since informed that she has now become a daily "feeder of nats." Amid this host of foes, we are sometimes ready to exclaim with sinking hearts, "What can we do?" We are weak indeed, the youngest members of the mission, the most ignorant of the Burman language, and what is a great perplexity, we find the Daway dialect very different from the Burman. The men can most of them speak and understand the Burman, but it is

very difficult for me to make myself understood by the females. We very much want the assistance of a Christian female.

Twice it has fallen to our lot to go to a new station, and at neither time have I enjoyed the comfort and assistance of a female disciple. Our situation, however, is now much better than when we went to Maulemeing. Then we had not one Christian, male or female. Now we have two native brethren, who are a great source of comfort and encouragement to us. While conversing with women who visit us, I usually have one of the Christians at my side, to assist in explaining. When we left Maulemeing, for this place, Mah Doke, the sister of Mah Menlay, wished very much to accompany us, but on account of the absence of her husband was prevented.

Though we feel that we are alone, and a host is encamped against us, yet we do not despair. Omnipotence is on our side. The promises of final victory are sealed with the hand of immutability. And though we may sink into our graves ere their accomplishment, yet we labor in the full assurance that the change we so earnestly desire will take place. This idolatrous city will become a temple for the Lord of Hosts; and though these devoted priests and deluded people may live in unbelief and die without hope, yet their descendants will assuredly sing the songs of Zion.

We have with us the four boys whom we brought from Maulemeing. They bid fair to gratify our expectations, and reward our cares. The eldest is now thirteen or fourteen years old, and possessed of a tolerable correct idea of the doctrines of religion. But I fear his heart is yet unchanged. As my dear partner has no associate, and as the labors of the station devolve upon him, we are not desirous of increasing the size of the school at present. He is now repairing a zayat, in which he designs to spend half of each day in conversing with Burmans. I feel rejoiced that he has concluded to adopt this measure, for I have, for some time past, discovered in him an increasing desire to be useful in the cause of his Lord and Master. We enter on this work with trembling, yet all our hope is in God. We cannot acquire the dialect of the inhabitants of this place, unless we have intercourse with the natives. Mr. B. will learn it rapidly in the zayat, and I am in hopes he will be able to induce the females to come to the house, that I may enjoy the same privilege. We have Burman worship every evening, when the two native Christians with the boys of the school attend. We have service in Burman on Lord's day mornings, and in the evening we read a sermon in English. Mr. B. has had the privilege, since we came to Tavoy, of baptizing one Kween, and of administering the solemn and delightful ordinance of the Lord's Supper to those who are our brethren.

Ever your affectionate daughter and sister,
SARAH H. BOARDMAN.

We have learned verbally, that the most delightful intelligence has been lately received by the Board of the Convention, respecting the progress of the good work in Burmah. It is

said that the accession of the native converts at the station occupied by Mr. Judson, has been such as to fill all hearts with encouragement and gratitude. It would have afforded us much pleasure to lay the accounts to which we now refer before our readers; but as they have not come to hand, we must wait for particulars.

Col. Star.

CHOCTAW MISSION.

Extract of a letter from the Rev. C. Byington to the Editor of the Pandect, dated Hebron, Ch. Na. Feb. 14, 1829.

"I would like to describe a two days meeting held in this place early in January last. It commenced Saturday afternoon. Several Missionaries were present. The principal chief of this district, David Folsom, was with us. He also, we hope is a child of God. We met in a grove near the mission house. We found a small hillock or mound, which we occupied as a pulpit. The people were seated on logs in front of the pulpit. After singing a hymn and offering up a prayer, Col. Folsom spoke about an hour to his people. we adjourned about sundown. We met again after dark when one of the Missionaries spoke, who was followed by the Chief. On the next day, (Sabbath) Tunupinchufa a pious old Indian made, as Col. Folsom, said, the best prayer he had ever heard in Indian. After this Col. F. preached for more than an hour, and to appearance with good effect. At noon he said to me, "I have now done my part, you and your brothers must do the rest." In the afternoon I attempted to preach, and as I closed I called on him to follow me. He did so. He grew warm, invited sinners to come to two logs, which Choctaws call 'beloved seats.' Thirteen people came forward. Some were aged. Sampson's grey-headed father was one; and a sister and a cousin also came forward. Oh how Folsom did tell them how they would go to destruction if they would not believe the gospel. When all were seated he took his chair along and stood between the logs, on which the mourners sat, and looked toward the Missionaries and said to one of them, "will you pray for us?" We attempted to pray. All was still. Tears trickled down the cheeks of these red people. It was a time of God's love."

It appears that this meeting was continued till Monday, and dissolved in a very affecting manner, which brother Byington describes at considerable length with his usual simplicity and force, and then concludes thus—"Let us bless and praise the Lord. I have heard of his wonders at Cincinnati. I rejoice and rejoice with you, my dear sir; long may the Redeemer dwell in his sanctuaries in Cincinnati. I receive the Pandect and read it with peculiar interest. Do not forget us in your prayers, nor this people."

BIBLE AGENTS.—At a late meeting of the Chelsea (Eng.) Bible Association, one of the Secretaries of the Parent Society stated, that 400 ladies of rank, and 32,000 other females, were at present collectors for Bibles, and that their visits to the poor averaged 200,000 during the year.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke

THE CONTRAST.

CHAPTER VI.

(Continued from page 699.)

"How different will be the dying reflections of that parent, whose earnest endeavors have been unhappily defeated by the subsequent and voluntary perversion of his child, from him, who will reasonably aggravate his pangs, by transferring the sins of his neglected child, to the number of his own transgressions."

II. MORE.

Religious Education—Evil of inconsistency in Church Members—Tragedy followed by a farce—Mrs. Elworthy's illness—Address to her son—Reflection—Soliloquy overheard—Unexpected advice—Mrs. Elworthy's Letter.

It is an abundant source of consolation to a Christian parent that the religious education of his child has not been neglected; that while he has been anxious to fit him for a station in this life, he has not omitted to train him for the world to come. The pious Mrs. Elworthy was comforted by this thought. In conjunction with her dear partner, she had pressed upon the mind of her son the importance of the one thing needful. As soon as he could speak she taught him to utter a prayer, and by degrees, to repeat hymns and other compositions which were likely to be retained in his memory. He was taken to the house of God, and became the constant subject of prayer in the family; as he grew up, he was appointed to read sometimes the hymn, and at others the chapter, that he might be initiated in the things of the kingdom of God. He was then desired to write his thoughts upon some text of scripture, and at length produced a sermon upon a given passage. By these means he acquired a knowledge of the word of life, but alas! it was knowledge, that, being external, only puffed up, and although appearances were favorable, yet they were not to be depended upon. His removal from home was an event that was to prove his character, and it did prove it. When he first heard Freeman converse he was shocked. Hitherto he had been totally unaccustomed to profane oaths and lewd discourse. The conversation he had listened to at home, was connected with heavenly things: but now pleasure, excess, dissipation, were the favorite themes. He soon began to hear as a critic, found fault with the style or manner of the preacher, wanted to hear something new, and heaped up to himself teachers, having itching ears. His careless behaviour in the house of God was observable, and became a subject of grief to many.

One thing that accelerated his declension from the right way, was the inconsistent conduct of some that belonged to the place of worship that he attended, and they were members of the Church!! When the sermon was over

they returned home, but not to meditate, not to converse upon the word of God; no, it was to notice some peculiar expression; it was to decant upon the dress of some of the hearers; it was to complain of the length of the sermon, or that there was nothing new in it. Visitors would sometimes arrive, and then scandal and defamation came forth. Report say they and we will report it; in a word, the unscriptural conduct of these pretended saints, these unhallowed, unworthy partakers of the Lord's supper, by disgusting the mind of Elworthy, lowered the importance of religion, and he thought less and less of its magnitude every day.

It has often been observed, after the tragedy comes a farce. Might not this be said frequently upon the Lord's day? when the truly tragic scenes have been depicted, the tragic scenes of our blessed Lord's agony; his incomparable sufferings in Gethsemane; the unparalleled indignity at the bar of Pilate which he endured, the mockings, the buffetings, the taunts, the reproaches, and, to crown all, the painful, shameful, lingering death of the cross, to which he submitted; the thrilling, heart-rending cry in the hour of his greatest conflict and desertion; My God! My God! why hast thou forsaken me? How many weep at the recital preparatory to the laugh which is to follow! Yes, they weep, but they are not such tears as angels weep: yes, they weep, but they are not the tears of the humble penitent; not the tears of the heart melted by love divine, they are the tears of the crocodile; they weep with the church that they may laugh with the world; they hear of the meekness, and mildness of the Son of God, that they may return home and indulge their rage, their anger, their slander, their evil speaking! The tragedy is over, the comic scenes are introduced; the tragic dress is thrown off, the pantomimic apparel is put on, thus they exhibit a striking illustration of the plain but forcible saying, which contains in it a severe censure on the one hand, and wholesome instruction on the other, '*Saints abroad, devils at home.*'

It has been remarked already, that the conduct of Elworthy had affected the spirits of his fond parent. Her strength declined, her worldly comforts were withered; she had no husband to encourage her. In losing him, her best earthly friend was removed! To complain to others of her child, she could not, and therefore she bore her grief secretly. Yet she had a friend, into whose ear she could utter the plaintive tale and the mournful recital of her woe. She had a friend whose advice she could freely ask, and on whose assistance she could confidently rely. He was a tried, an approved friend; the same in adversity as in prosperity; the same in sickness as in health. This friend never slighted her, never refused his aid. He was the friend of her youth, the friend of advancing

years, an Almighty, everlasting friend,—it was God.

Removed into the country, she now and then received a visit from her son, and she embraced those opportunities of speaking to him freely and affectionately upon the subject of religion. But he observed a sullen silence, nor could she draw the least favorable circumstance except a tear that now and then wandered from his eye, and which he endeavored to repress. "All I can cleave to," said she to him, "is the confidence I have had in the truth, that you are in the hands of God; that you are and have been the subject of many earnest prayers; and that the sentiments which, in early life were impressed upon your memory, cannot be altogether obliterated; conscience, my dear son, may be for a time stupified, but it will at length awake, and speak in notes of thunder: Hear, O! hear its voice *now*. This is the day of salvation, this the golden opportunity, while life, and breath and being last. Should I never address you more, remember that I have led you in the good and the right path. *Strive* then to enter in at the strait gate, for many will *seek* to enter in and shall not be able,"—she ceased, and Elworthy took his leave.

As he returned home, he revolved in his mind past events and present circumstances. At one moment he resolved to alter his conduct, to renounce his associates and to have nothing further to do with Freeinan; then he began to reflect on the reproaches he would receive, and the ridicule and scorn he would experience. He knew that excesses had already injured his health, and nearly exhausted his resources, and a text of Scripture darted into his mind and stood like an angel with a drawn sword before him: "what *fruit* hadst thou in those things of which thou art now *ashamed*, for the end of those things is death!" Ah, said he, "I feel that the way of transgressors is hard. I am in this way, but how to retreat, Oh! there's the difficulty!" He spoke this in so loud a tone of voice, that a plain looking man who was on the other side of the hedge, heard him distinctly, and exclaimed, "Why, escape for thy life, look not behind thee, neither stay thou in all the plain, escape to the mountain, to the *mountain*, my young man lest thou be consumed."

Astonished, surprised, and confounded, Elworthy halted.

"Did you speak to me?"

"Certainly, young man, I see you are in difficulty: you are gone from the path, take my advice, Go to your heavenly Father and say, I have sinned against heaven and before thee. —Go and ask him for mercy and pardon and eternal life, Go *now*, delay not, for time is departing and eternity is hastening on."

"Pray what is your name?"

"Name, young man, why, that's no matter, but thank God I am not ashamed of my *name*, though I am of my sins; my name is John Holmby, I am a laboring man and I live in the cottage, just at the eighth mile stone. Poor in this world, but, blessed be the Lord, rich in faith and an heir of the kingdom."

"Thank you," said Elworthy, "for your good advice."

"You are right welcome, and I wish you

good night; God bless you, and your parents too."

Elworthy passed on and sighed deeply.— "Parents! Ah! I shall be soon left destitute of both. My father gone already, my mother following him rapidly. I shall have none to comfort me, none to advise, none to help me!"

The lark was now soaring high and chanting its evening song, the sun was just sinking into the western ocean, all around was silent and tranquil, favorable to reflection, nothing to disturb save the gentle rustling of the leaves and the waving of the yellow corn nearly ripe for the sickle.

"Escape for thy life," repeated Elworthy, "like Lot I am in the midst of Sodom too, my life, my soul in danger,—fool that I have been, to listen to that base despiser of that which is good, and to follow him in all his infamous practices, but I *must* escape from his grasp." The words of the honest laborer constantly sounded in his ear. He arrived home, but not to rest, for he was constantly interrupted by the words "Escape, Escape."

The illness of Mrs. Elworthy continued to increase. Her physician at length declared that nothing more could be done for her. She received the intimation with all the calmness and resignation of a Christian. After she reviewed the past days of her life, the period of her conversion to God, the gracious providences that had followed her, the comforts that had sweetened her path, and though she wept, it was when she was overpowered by the goodness of God, and melted by the sunshine of his presence. The removal of her dear departed husband did indeed appear to her mysterious. It was an event that was continually present in her thought, and she found it at times, a difficulty to say, "I know O Lord, that thy judgments are right," yet when she considered the end, when she contemplated wisdom, power, and goodness, combined with faithfulness, as engaged to bless and save her; that all afflictions were light when compared with eternal glory, the thought soothed her spirits, strengthened her faith, and tuned her lips to sing, "He hath done all things well." But her son lay near her heart, and although weak and exhausted, she resolved, if her strength would allow, to address a letter to him. After some days she despatched the following:

"My Dear, dear Son,

The light of this world is rapidly closing on me, and soon, very soon, this world will be nothing to me. I am preparing to leave it, but in doing this, I cast my eyes upon you, once a fruitful source of my earthly happiness; with a mother's fondness, I gazed upon you when cradled in my arms, I caught your eager endeavor to pronounce my name, I prayed for you, instructed you, committed you to God, intreated you to seek him, to honor him, to devote yourself to him for ever and ever. Why, O why have you forsaken him. What have you gained by neglecting him. Return to him, your mother *intreats* you to do this. Your afflicted dying mother—

I resume my pen, a little revived, like the expiring flame that yet quivers in the socket. For—

sake, my dear son, the society of the vicious and the abandoned, the unholy and the profane. They have ruined many, and will be the ruin of numbers more. Their end is destruction, their glory is in their shame, pray earnestly to God for his grace to assist you, for without that you can do nothing. As to myself I can rejoice in the pleasing delightful prospect of an exceeding and eternal weight of glory; absent from the body, I shall be present with the Lord. Delightful thought!

"O glorious hour, O blest abode!
I shall be near and like my God!
And flesh and sin no more control
The sacred pleasures of my soul."

Farewell, my dear Henry, remember
Your Affectionate Mother,
HANNAH ELWORTHY."

(To be continued.)

MOTHER AND CHILD.

Young mother, may thy spirit long
Retain its joyous light,
Thy step as firm and springy be,
Thy brow as smooth and bright,
As now, e'er cares of womanhood
Have left one dreary trace,
Deprived thee of one youthful charm,
Or marred one maiden grace!

And that fair rosy boy! 'tis bliss
Heart-thrilling and divine,
To clasp him in thine arms and press
His ruddy lips to thine;
To hear his artless thoughts lisp'd forth
In music's gentlest tone;
To mark the gaze of his blue eyes
Uplifted to thine own—

Along the smooth and fragrant turf
To act the courser's part,
And fondly hail the rapturous gush
Of laughter from his heart—
Yes, these are earth's divinest joys,
Surpassed alone in heaven;
And shall they die like summer flowers,
And fade like hues of even?

Alas! alas! the brightest morn
May change to darkest day,
And where the early sunshine glowed,
Wild tempests howl their way;
Glad voices may grow sorrowful,
And merry eyes be dim,
And grief may lurk in wait for thee,
And wasting pain for him!

'Twere vain—'twere impotent to wish
That Time should stay his wing,
Autumn and Winter must succeed
To Summer and to Spring;
Or vain I'd hope, years, withering years,
Might thy pure pleasures spare,
Leave him as artless and as young,
And thee as glad and fair!

H. N.

IMMORALITY IN MARYLAND.

It appears from the annual report of the Treasurer of the Western Shore, to the Legislature of Maryland, that there was received in the year ending 1st of December 1828, for Billiard Table licenses, \$830 17; Licenses to dealers in Lottery Tickets, \$1,102 53; Licenses to retail Spirituous Liquors, \$4,583 28, Licenses to retail Spirituous Liquors at horse races; \$62 07. The state that increases its revenue, by publicly sanctioning practices which are destructive to the temporal and eternal interests of men, and offensive to God, ought not to expect the blessing of Divine Providence.—*Pitts. Herald.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 11, 1829.

AMERICAN TRACT SOCIETY.

Ten subscriptions of Five Hundred Dollars from Connecticut, for the American Tract Society.

With satisfaction and gratitude, the friends of Tracts have to learn that the proposition made in July last, by "*Connecticutensis*," of Litchfield County, Conn., has been complied with. The offer, including three others of the same amount for other benevolent Institutions, may be found at page 167 of this volume of our paper, and is as follows:—

"If ten or more persons living in the State of Connecticut, will engage to pay *five hundred dollars* each, for the *American Tract Society*, within one year from this date, or in five equal annual instalments of *one hundred dollars* each, as the donors may prefer, then will I engage to pay the like sum of *five hundred dollars* for the same object."

This liberal aid has come very opportunely to the wants of the Society, while undertaking with so bold a hand to "send the knowledge of divine truth to the destitute beyond the mountains"—the 4,000,000 of the Valley of the Mississippi. By the consent of "*Connecticutensis*," this sum has been made up in four instances by the joint subscriptions of a few individuals.

The names of the donors are as follows:

Hon. Benjamin Tallmadge, Litchfield.
Mr. William Deming, do.
William P. Greene, Esq., Norwich City:
Mr. Daniel Metcalf, Lebanon.
E. F. Backus, Esq., New-Haven.
Mr. William Couch, Greens Farms.
Mr. Israel Williams, Wethersfield, (with Mrs. Eliza Ward, and Mr. Henry S. Ward of Middletown.)
Dr. Sheldon, Litchfield, (with Mr. Timothy Cowles of Farmington, and individuals in Hartford.)
William C. Gilman, Esq., Norwich City, (with Rev. Mr. Noyes of Northford, Mrs. Whitney of New-Haven, and Mr. Rudd, of Scotland.)
William Tucker, Esq., (with nine other individuals) of Griswold.

REMOVAL OF INDIANS WEST OF THE MISSISSIPPI.

Extract from the Report made Feb. 18th, by Mr. McLean, from the Committee on Indian Affairs, to whom had been referred the plan of removing the Indians westward of the Mississippi.

"The condition of the four southern tribes, the Chickasaws, Choctaws, Cherokees, and Creeks, has become extremely critical. There does appear to have arrived a crisis in which the salvation or destruction of those tribes is involved. Some of the States within whose limits they are situated urge their removal, while many of the Indians cling to their soil. Repeated efforts have been made by the General Government to reconcile the parties, and to obtain the consent of the Indians to remove, but some of them still persevere in their refusal to go, and call upon the Federal Government for protection. No force has been employed on either side, but the right of

sovereignty in the States is proposed to be exercised over all the Indians within certain of the States, by making them amenable to their laws, and answerable for any violation of them before their courts of jurisprudence. This policy, it is feared, would prove destructive to the Indians.

"The question then recurs, How are they to be preserved? The committee can perceive but one way, and that is, by adopting the policy proposed by the Government for their removal and collocation upon lands without the limits of the States and organized Territories. The policy of urging them to leave their country for another would be deplored, if it were not believed to be the only effectual measure to secure the prosperity and happiness of themselves and their posterity."

Almost any measure which the Government of the United States will undertake, in which the good of the Indians shall be the *real* and not a secondary object, would be an improvement on their present condition. A removal into the wild and uncultivated regions beyond the Mississippi, with kind and benevolent intentions of doing them good, for instance, would be better than neglect or hostility where they are. But the jealousy of a neighboring State, arising from a merciless cupidity after the lands which are the birthright and inheritance of the Indians, is the best motive that can be found at the bottom of their present treatment. There is no kindness nor benevolence in reserve for the Indians, on either side of the Mississippi. If a redemption of the race to civilization, intelligence, and virtue were the purpose really at heart, is a project which exiles them from all communion and contact with these blessings the way to effect it? The purpose of the General Government, as far as they have any, is to humor the State of Georgia in their avarice—for, having the power to avert an evil, not to prevent it is to aid it. It behooves the Indians to take care of themselves; and it has become the duty of their friends to raise their voices in their defence. If they are to meet with neglect, it will be more tolerable here than on the other side of the Mississippi: if kindness and Christian charity is in reserve for them, it can be best received where they are. We have no right to remove them. Secure to them, therefore, their lands, that they may feel in safety—give them laws, or instruct them how to make them—educate their children—admit them to the privileges of the press and the mail, those grand resources of national character and stability—let them thus have access to public sentiment, and be permitted to come in for a share of the intelligence and virtue which is here kept in active circulation, and which is the life blood of the nation. The experiment has been tried, and they have proved themselves capable of it. It is no longer a problem.

Such language is censured by some, as being over-zealous; and lest the reproaches cast should be deemed unwarranted, facts shall speak for themselves. It is an easy matter for Agents and Committees and Reports, in their official language, to declare that all is done with a sacred regard for the prosperity of the Indians. Indeed, decorum would require that no less should be said, though they had no regard to it whatever. We remember

no one but the late enlightened Secretary of War, who has officially avowed a hostility to the abused Indian, his missionary friends and teachers. The present project of removal, as may be seen from the extract from the Report, has *ostensibly* for its object the good of the Indians. But if a conjecture may be formed of the motive from the manner in which this plan of friendly exile is being effected,—the secret agents sent among the Indians to enlist emigrants, to be remunerated with wages according to their success,—the instructions communicated under injunction of secrecy,—all this too from the Department which lately denounced our missionaries as speculators, fattening on their "comfortable establishments," and educating the Indians only how to "appropriate to themselves more than their just share of the large contributions annually made by the Government; in this way rendering, with some few honorable exceptions, not only themselves, but the very arts they have acquired obnoxious to the nation,"—if, we say, the public may be permitted to draw their inferences from these facts, we fear that the philanthropy of this project may fall under some suspicions.

We quote from the instructions issued from the War Department, during the last summer, to the Indian Agent among the Cherokees.

Extracts from the correspondence between Col. Thomas L. McKenny and the U. S. Agent, Col. Hugh Montgomery, on the subject of the present Cherokee emigration.

DEPARTMENT OF WAR,

Office Indian Affairs, May 27, 1828.

SIR,—A treaty has been recently concluded between the United States and the Cherokees of Arkansas, a copy of which I enclose herewith. You will see one of its principal objects is (having secured under the most solemn guaranties a spacious and fine country, which is to belong *for ever* to the Cherokees) to induce the Indians in Georgia, especially, to remove. The inducements held out are ample, and the prospect which opens to them in the west, under such a treaty, better than any that Indians were ever presented with before. Their welfare, and the obligation of the United States in the compact with Georgia, created obligations which led to such a treaty.

Much is expected of you in the manner of making known these views to the Cherokees within the chartered limits of Georgia, and in the judicious and economical preparations embraced in the promise of the means of their transportation, and support by the way.

I am directed by the Secretary of War, in addition to the above, to say that Capt. Rogers is confidentially employed to go to the Cherokees, and explain to them the kind of soil, climate, and the prospects that await them in the west; and to use in his discretion the best methods to induce the Indians residing within the chartered limits of Georgia to emigrate. As much, if not all his success will depend upon the keeping of the object of his visit a secret, you will by no means make it known.

DEPARTMENT OF WAR,

Office Indian Affairs, July 28, 1828.

The Secretary of War declines appointing a second agency. The business of executing the provisions of the treaty is entrusted to you; and your most diligent and persevering attentions are put in requisition, to fulfil the duties now about to be assigned to

you. Your assistants in explaining and enforcing those provisions upon the Cherokees, will be Rogers and Maw; and your first and great effort will be made among those who reside within the chartered limits of Georgia. Since those Indians appear to be at an inconvenient distance from the agency, you will leave the agency in charge of the sub-agent, Mr. Williams, for the time being, and proceed immediately into that part of the nation which is embraced by the Georgia lines, and make tour of their villages. Or if, in your opinion, it will be more conducive to the great end to be accomplished, you will make temporary locations at some two or three or more points, and send Rogers and Maw with messages to such persons as may be most likely, after being won over to accept the provisions of the treaty, to operate on the mass of those who surround them. Having done this, you will return to your agency, and send the sub-agent either to travel with Rogers and Maw through all the villages, or to go to such points as you may have previously designated, for the purpose of enrolling such names of Indians as may agree to emigrate.

The Editor of the Cherokee Phoenix has the following remarks upon the correspondence from which these are extracts:

We present to our readers, in our present number, letters from the War Department, to Col. H. Montgomery, on the subject of emigration. We do not consider it necessary for us to make a long comment on these letters, as our readers will understand them well enough without our aid. We cannot, however, withhold a word or two. What was the object of appointing a secret agent? Was it to take us in? Why not act ingenuously? Col. McKenny says, that the object of Capt. Rogers is to explain to the Cherokees the nature of the soil, climate, &c. of the country to which they are invited. Now was it necessary that this should be done in the dark? If the soil and climate were good, and the country "*fine*," was it necessary to employ secret measures to explain them? The fact seems to be that Capt. Rogers and Mr. Maw came to tell us a wrong story; (we do not say that they were so instructed,) to say in secret that the country was "*fine*," when it was not; that the land was good, when it was not; and that the climate was healthy, when it was to the contrary. Probably the Secretary of War did not know, but certainly Rogers and Maw ought to have known, that there were men in this Nation who are acquainted with the country—men who would be believed in preference to these secret agents. We are told by these men that the country is poor, that the soil is not good—and in spite of their agency, Rogers and Maw have corroborated the statement, by declaring to individuals, that the country ceded to the Arkansas Cherokees is poor, and is greatly inferior in point of excellence to this. Thus they acquitted themselves as secret agents.

LETTERS FROM SMYRNA AND GREECE.

We have been favored with the following extract of a letter from John Lee, Esq., to a gentleman in this city, dated Smyrna, Dec. 17, 1828. Mr. L. is known to commercial men as the first who introduced the Americans into the trade with Turkey. To the Christian public, his name will be more dear from his having been the early and constant friend of Messrs. Parsons, Fisk, and all the subsequent missionaries. His opinion of Smyrna as presenting a favorable opening for missionary exertions, is entitled to more weight from his having resided *forty years* in that city.

"I rejoice truly that you are so well and happy in *patria*. May above all every spiritual comfort and

solace be yours, through the merits of our common adorable Redeemer and Saviour: all the rest is comparatively nothing worth. Oh! that we would be all of us converted to him! and that very humbly imitating the pious St. Paul, we would sacrifice our all to Christ and Him crucified.

"What I mentioned to the late Mr. Gridley, I would fain repeat to you, namely: Smyrna and environs would be a fruitful field *by degrees*, and might afford occupation to a couple of missionaries with their families. One, I think, ought to reside *permanently* in Smyrna. Nobody could or would molest you—*far indeed from it*, and females are as secure here, to the full, as males. These, my friend, are the outlines of this business, and do you come and fill them up the sooner, the better. Let me speedily learn your resolves. May they be propitious to us. Mr. Hareley is here. In heaven, if we faint not, we shall enjoy one another. God speed and bless you."

Your's &c. J. LEE.

"I stop to say that I have just received a letter from Dr. Korck, dated Syra, 5th inst from which I give you the following, I am sure, acceptable extract viz.

"Things look at present very pleasantly in Greece. The Government seems to approve our proceedings, according to the letters of Capo D'Istrias, and the request of Count Metaxa, to take all the schools of Tinos, Andros, and the other Northern Cyclades, under my inspection. At the same time it entrusts to me, not the formation of young men only for schoolmasters, with whom I am allowed to meditate the Scriptures with prayer so that they may become evangelists, but also young women, to make of them schoolmistresses," &c.

For the Religious Intelligencer.

REV. MR. BREWER'S JOURNAL.

(Continued from page 717.)

ANDROS, Sept. 20, 1827.

It was quite dark before we reached the town. On entering the principal street, we were met by two persons, who were evidently awaiting our return. One, that proved to be the servant, inquired from whence we came. The other, on ascertaining that we were the strangers who had that day arrived, invited us to step into his house, and take with him a dish of coffee. We did not refuse so polite a request, and after walking a short distance were introduced into a room, which from the number and variety of weapons suspended from its walls, might have been taken for an armory. Our host, as he seated us, took a dirk from his girdle and laid it by his side. We soon found that we were in the house of the farmer general of taxes, for the island of Andros. This gentleman, M. Lazarus Zakas, was a Hydriote soldier, who had distinguished himself in an engagement with the Turks near Corinth, in the early part of the war. This we gathered from a remark of his wife, who with a very excusable partiality, alluded to this part of her husband's history. The soldier interrupted her by saying, it was nothing; at the same time evincing by his manner that he was inwardly well pleased that the information had been given. Being satisfied with the military reputation which he had acquired, he had embraced the opportunity of farming the revenue for this island. The price paid to the government for the tithe of the fruit, &c. was, as he said, 60,000 piastres, or 4,000 dollars.

Finding that we had no quarters in view for the night, Mr. and Mrs. Z. insisted that we should take lodgings with them, rather than return to our little vessel. So urgent was the invitation of our new friends, that we could hardly decline it with politeness. Besides we were glad of an opportunity of becoming better acquainted with one of the principal families

[1829.]

of the island. When we sat down to table, our hostess making the sign of the cross, said at the same time with a smile, this is a *Greek* matter. During supper our conversation turned on the moral and religious state of the people. Madam Z., on our expressing surprise at the number of priests and monks in the island, assigned as a reason, the custom of bestowing almost the whole property upon the oldest children, especially the daughters. Hence the young sons of respectable families usually resort to the priesthood for a livelihood. In Hydra, she said there were two small churches, which she recollected her father had been solicited by her mother to rebuild. He replied that it was better to have one well endowed, for that where churches were but poorly supported, the priests would be compelled to resort to unworthy modes of obtaining a subsistence. M. Zakas here took up the conversation, by saying that for his part, he believed the whole body of the priests were a set of knaves. I mentioned the opinion of Coray, their distinguished countryman, who was decidedly opposed to the monastic system, and to maintaining the present number of priests. I added also that in America, we had usually but one clergyman to a village. In the conversation which followed, it was my object to counteract on the one hand, the leaning to their superstitions which was still apparent in our amiable and accomplished hostess, and on the other, to check the strong tendency to infidelity, manifested by this hospitable, yet stern Hydriote captain.

M. Zakas mentioned once or twice incidentally, that twenty years ago he was for some time a prisoner among the English. It was in such a manner, however, as did not leave us at liberty to inquire into the circumstances. He was pleased to shew that he still recollected a few words of English. Both before and during supper, he entertained us also with the sweet notes of his mandolin. This delicate instrument resembles the violin in its general structure, but its cords, which are strung in pairs, are played on with a quill. Our host and his lady held private conversation with each other, and the servants, in Albanian. Their table was well supplied with wines, but on our declining to make free use of them, Madam Z. spoke with disapprobation of the unrestrained indulgence of the Andriotes. She expressed much regret at the absence of her son, a young man of respectable education, with whom we afterwards became acquainted.

Sept 21.—We sat out at an early hour, to pass through the island on foot to the ruins of Palaiopolis, or the old town, on the western shore. On our way we met hundreds of women and children, bearing on their heads baskets of lemons, for some Ionian vessels which were loading in the harbor. The females were almost universally dressed in plain white cotton, with a colored handkerchief fastened as a turban about their heads. They tripped lightly over the rocky road barefooted, in which we advanced with no small labor. As might have been expected from their employments, they had a healthy and ruddy appearance. We met also a soldier who was returning from his nightly watch against the pirates, on the hills which overlook the sea towards the west. He gave us some of the figs that he had collected, as he said, from his field; and we were several times invited by the villagers as we passed, to share in their hospitality. In return they accepted our tracts with great thankfulness.

Among other objects of interest, we observed the threshing floors, which are here formed in a very simple and easy manner. A single layer of the stratified rock of the island, is removed from a circular space of a few yards in diameter, while the fragments are piled up to form a low wall around. In the walls by the way-side, at the distance of every few feet, a large stone is inserted horizontally. The soil as we ascended the higher parts of the island, gradually

became more thin, until little besides the naked rock was to be seen. After reaching the summit of the hill which overhangs the sea our course was north-erly by a winding descent of a thousand feet, or more, into the small semi-circular valley of Palaiopolis. On the most precipitous parts of the wall by which this amphitheatre is surrounded, a stream of water marks its white, ribband form, and loses itself in the fallen rocks below. Hundreds of ruined terraces show to what extent cultivation was once carried in this now neglected part of the island. A few wretched fugitives from Negropont and Attica had found a refuge amongst the ruins. There were also three miserable hovels which had been set apart as churches. One of them had been dedicated to the Saviour, owing to the stupidity of those who had found that word inscribed on a monument erected to one of the later Roman emperors.

On our return we once more met the villagers, many of them bearing the skins or leathern bottles, in which they had carried their new wine to the castle. Oftentimes the father was to be seen in the midst of his family, with his gun on his shoulder and pistols in his girdle, while with one hand he held the youngest child upon the back of his next best friend, the patient donkey. We gave tracts to the more intelligent, and regretted much that our cases of Testaments could not be opened until after our vessel should discharge its cargo at Syra.

NEW-YORK TEMPERANCE SOCIETY

Extract of an Address to the Inhabitants of the city of New-York by the Board of Managers of the New-York city Temperance Society.

[It may be worthy of remark, that among the officers, and managers of the Society are to be found fifteen practising physicians.]

The citizens of New-York are now earnestly entreated to examine the magnitude of this evil, its causes, and the imperative duty of aiding, by their personal influence to destroy it.

They have not been wanting in courage, self-denial, and union, when called on to resist an invading foreign foe; why not unite to exterminate the evil of drunkenness, which destroys more victims, annually, than ever fell by the sword upon our land?

When the yellow fever was epidemic in our city, every countenance was sad. Every exertion was made to relieve the sick and secure the well. No sacrifice was considered too great for the common safety. And yet all the deaths that have ever occurred in our land from yellow fever, do not equal the annual mortality caused by ardent spirits.

What consternation pervades this city at the sight of a mad dog! The Legislature of the state, a few years ago, granted a liberal reward for the disclosure of a doubtful remedy against hydrophobia. The existence of a solitary case of this formidable disease, fills our whole community with terror. The mere suspicion of danger, spreads alarm from street to street, and from city to city. And how do the evils of hydrophobia compare with those of intemperate drinking? Is the disease more formidable in its character, or does it lead to a more horrid death, than *delirium tremens*? Let those answer who have witnessed both. Ten drunken maniacs were, a short time since, received into our Hospital at Bellevue in a single week: a greater number than have died in our city of hydrophobia in fifty years.

Intemperance is filling our Alms-house with paupers, our Hospitals with patients, our Asylums with madmen, our Penitentiaries with criminals, and our streets with vagrants. It is estimated, by some who have the best means of judging on such subjects, that there are from ten to twenty thousand persons in this city, who have no home, and no lodging place at night but in some haunt of debauchery. In such places they may be seen every night by scores, stretched upon benches and barrels, besotted with strong drink, and emaciated with disease and want. All this is the effect of intemperance.

To extend the influence and secure the practical adoption of the great principle of *total abstinence*, our only means is to appeal to the interest and the conscience of the community. We wield no weapons but the armour of light. We employ no instrumentality but the exhibition of truth, the persuasion of argument, and the force of example. With these we go forth to the work. In the use of these we desire your assistance and co-operation; and in dependence on the blessing of Almighty God upon every well-meant endeavor to promote the happiness of His creatures, we engage in the enterprise with cheering hopes of success.

We are also animated by the extreme simplicity of the remedy which we propose. All we ask is, that those who feel the importance of our undertaking will "let strong drink alone," and will give us the aid of their example and influence to induce others to do the same.—To a temperate man this can be but a small sacrifice.—Even if it furnished only a faint hope of good, or a mere possibility of success, where the exigency is so urgent, we would think considerate persons should do as much as this, were it only as an experiment. But it is not an experiment. We can at least protect by it ourselves and our families, and all whom we can persuade to adopt the principles of temperance.

And will it be regarded as a small matter, when about to separate for ever from our children, to feel that they are secured against this vice? And when the evil is so great, and the remedy so simple and so sure, how can a considerate man plead exemption from the claims we advocate?

All who have tried the experiment, have found themselves the better for abstinence. We can appeal to many hundreds already, in this city, and in all the various walks of life, as witnesses to the immediate benefits of this course. And sure we are, that he whose appetite creates a serious difficulty in the way of abstinence, has most alarming reason immediately to inquire, whether he is not drawing nigh that hidden precipice, whose very verge so many have unconsciously approached beyond the possibility of return.

COST OF INTEMPERANCE IN JAMAICA, L. I.

From a little Tract just published in Jamaica, L. I. we learn that in that town, (containing little more than 2000 inhabitants,) at least 14,000 gallons of ardent spirits were consumed during the last year, at an estimated cost of \$7,000. The cost of eight district schools, two academies, and three ministers of the Gospel, and the maintenance of all the poor in the town, it is said, cost only \$5,320, or \$1,680 less than was paid for ardent spirits alone.

Seven thousand dollars for two thousand inhabitants, is \$3.50 for each man, woman and child; or, reckoning five to a family, \$17.50 for each family. How happy might the people of Jamaica be, if they would consent to part with the misery for which they now tax themselves so heavily, and what blessings might they confer upon the world, if they would devote the sum which they would thus save to the promotion of the welfare of their fellow-men!—Seven thousand dollars a year for ten years will supply 140,000 families, or 700,000 souls with the Bible! Seven thousand dollars a year, in the hands of the Home Missionary Society, will constantly supply seventy destitute congregations with faithful pastors! or in the hands of the American Board, it will support fifteen missionaries among the heathen! Seven thousand dollars a year for ten years will educate one hundred pious young men for the ministry!

[N. Y. Obs.]

Within 14 years, the Legislature of Lower Canada has appropriated 44,616 dollars towards Hospitals for the insane, and for foundlings.

COLONIZATION SOCIETY.

We have received (says the Christian Mirror) a copy of the 12th annual Report of this Society, which was presented on the 17th of January. It commences with a merited tribute to the memory of Mr. Ashmun, late Colonial Agent, including a sketch of his character, labors, services, sufferings, and death. Appropriate notice is also taken of the death of Dr. William Thornton, an efficient member of the Board of Managers from the origin of the Society, and who, it appears, conceived the scheme of colonizing free blacks nearly forty years ago, but was disappointed in his efforts to carry it into effect.

Early in the last year, three vessels, the *Doris*, *Nautilus*, and *Randolph*, which had been previously despatched, arrived at the Colony with about three hundred emigrants. Four children, and one aged and infirm female, died on the passage. Of the 107 who embarked in the *Doris*, 24 fell victims after their arrival. This mortality is accounted for by the fact, that the season was the most unhealthy ever known—the passage of the *Doris* was nearly twice the usual length—and the mortality was confined to those who had occupied the most northerly situations in this country. Abating this sickness immediately on the arrival of the emigrants, the general health of the Colony has been uninterrupted through the year. Agriculture and trade have advanced with a sure and regular progress. The products of the Colony the ensuing year, are expected to equal its consumption in every article except rice. A bare catalogue of the products of the Colony gives a most animating view of the richness of the soil. A brisk trade is carried on with the natives, and may be immeasurably extended. At the commencement of the year four schooners had actually gone abroad in the coasting trade under the flag of the Colony—several others were about to sail, most of which had been built and fitted out at Monrovia. Efforts have been made to explore St. Paul's river, to commence an intercourse with more remote tribes, and to open in various directions, new channels of trade. From our own cities many vessels have been sent thither, and an unusual interest has been excited in commercial men concerning the Liberian trade.

The Colony is thought to possess ample means of defence against any possible combination of natives or of the pirates on the coast. The extent, discipline, and strength of the military organization, depend on the public spirit of the people, and yet every able-bodied man not specially exempted, has enrolled himself as a member of some uniformed corps. The schools are numerous, the teachers attentive and faithful, and every child in the Colony enjoys the benefit of their instructions. These however, are limited by the ability of the teachers to the simplest branches of knowledge. This defect will, it is hoped, be speedily supplied. The want of an enlightened ministry is also severely felt, and was regarded by the late Mr. Ashmun, as "the most urgent of all the actual necessities of the Colony." A school has been opened by the Baptist Missionary of the Colony, 35 miles in the interior from

Cape Mount, and 65 or 70 from Montserado, for the instruction of the children of the Vie Nation. It commenced with 35 scholars, and is decidedly patronized by the first chiefs of the nation, who declare it to be their purpose to clothe and train in all respects to the habits of civilized life, all the youth who receive its instructions.

With respect to the progress of the cause of Colonization in this country, the report says, "No preceding year has developed so much to elevate our hopes, and add vigor to our exertions, as that which has just elapsed." A propitious change in public sentiment has prevailed to some extent, particularly in Virginia and Kentucky. Ladies and individuals have embarked in the cause with much benevolent zeal. Nearly 600 free persons of color are now seeking a passage to Liberia. Thousands connected with the system of slavery from necessity and not from choice, stand ready to confer freedom on their slaves, whenever it can be done with benefit to those liberated, and without detriment to the public welfare. The disposition to emancipate slaves for the purpose of colonizing them, is making progress with a rapidity far exceeding the means of the Society. The beneficial influence of the Colony is felt in relation to the slave trade generally—it is checking the evil at its source, and will be found a powerful means of implanting in the hearts of barbarians sentiments of paternal and social affection. The receipts of the Society the last year amounted to less than \$20,000. How trifling the expenditure compared with the amount of good accomplished. No Society in the land has juster or stronger claims upon the benevolence and co-operation of our countrymen, than this.

THE LORD'S SUPPER.

Reasons for making the Lord's Supper unfrequent, or for abstaining from it.

1. It is alleged that this is a very sacred ordinance, and therefore not to be repeated so often as to destroy its effects through too much familiarity. Let us see how this reasoning stands. God is a most sacred being; he is the most holy and the most terrible being in the universe, therefore he must not be approached nor tho't of too frequently, lest familiarity should lessen the solemnity of his presence.

2. The conscious unworthiness of the communicant is another reason assigned for making the Lord's supper unfrequent. Conscious unworthiness on the same principle, might induce every child of Adam to decline the acceptance of Christ in any way. If we are worthy to receive Christ by faith as a complete, real Saviour, we are surely not less worthy to receive him by symbols as an assured and constant friend.

3. But it is further said: Persons with the sense of unrepented sins, should not in such a state of mind go to the Lord's table. To this it may be replied: the Lord's table is intended to bring them out of this state, to break up the fountains of penitence, and to subdue the soul into contrition. But if it be avoided, how can its proper effect take place?—*Col. Star.*

REVIVALS OF RELIGION.

Extract of a letter from the Rev. Archibald Craig, to a gentleman in Charleston, dated Franklin County, Indiana, Jan. 23, 1829.

"I have great reason to be thankful for the success that has attended my feeble efforts in this once unpromising region. The Lord has done much more than I expected. Many that were strangers to the Throne of Grace are now attentive to secret and family worship. Others that were quiet slaves to intemperance are now members of the church and adorn the doctrine of Christ. The careless are generally anxious about themselves, and the prayerful are increasing in zeal and consistency. You may form something like an estimate of what has been done when I tell you that in May last the church numbered about fifty members, and these divided and dispirited, and now they are joined together and seemingly of the same mind and the same judgment, and have received an addition of 80 members from between the ages of 13 and 65.

We have not yet had a meeting-house; the services have hitherto been held in the woods. Yesterday being the day of humiliation and fasting appointed by the General Assembly, we had meeting in the new meeting-house without either windows or doors, and cold as the weather is, and the house measuring 50 by 60 feet, it was nearly filled. A number (I do not now exactly recollect how many) are in a course of preparation for admission. I find the country pretty agreeable to me; it is very healthy, at least has been so hitherto; the climate and produce are more like Scotland than those of Carolina.

—
ALEERMARLE Co., VA.

A revival commenced here last spring, and continued until this winter, during which time, between 80 and 90 were hopefully converted to the Lord, and united to him in a solemn covenant.

It was like a refreshing shower upon a dry and thirsty land. For a considerable time previous to the commencement of this revival, this church had been in a cold, lifeless and indifferent state; but the harps of many of God's people, which had long hung upon the willows were now tuned afresh—while their hearts glowed with heavenly zeal. It was indeed a joyful sight to see sinners pressing to the gates of Zion, declaring what the Lord had done for their souls. The young, the middle aged, and the aged, were all participants in the work of grace.—*Vis. & Tel.*

Obituary.

DIED, ~ In this city, on the 2d inst. Miss. Minerva Bassett, aged 29, daughter of the late Mr. Samuel B. of Oxford. On the 8th inst. Miss Sally Johnson, aged 23, formerly of Derby.

At Haddam, Mr. Samuel Atwater, aged 74.

At Derby, Mr. John Mitchell, aged 29, formerly of Watertown.

At Fairfield, Mr. Morris Buckley, aged 50.

At Danbury, Mr. John Ferguson, aged 51; Mr. Benjamin Gorham, aged 74; Mrs. Mary Gregory, aged 75.

At Litchfield, Mr. John Glass, aged 80; Mrs. Ann Marsh, aged 30; Mr. Jared Moss, aged 37.

Poetry.

THE GOSPEL ECHO.

TRUE faith, producing love to God and man,
Say, echo, is not this the gospel plan?

Echo, The gospel plan.

When men combine to hate and treat me ill,
Must I return them good, and love them still?

Echo, Love them still.

If they my failings causelessly reveal,
Must I their faults as carefully conceal?

Echo, Carefully conceal.

But if my name and character they tear,
And cruel malice, too, too plain appear;
And when I sorrow and affliction know
They love to add unto my cup of woe;
Say, echo, say, in each peculiar case,
Must I continue still to love and bless?

Echo, Still to love and bless.

Why, echo, how is this, thou'rt sure a dove,
Thy voice will leave me nothing else but love?

Echo, Nothing else but love.

Amen, with all my heart, then be it so,
And now to practice I'll directly go.

Echo, Directly go.

This path be mine, and let who will reject,
My gracious God will surely me protect.

Echo, Surely will protect.

Henceforth on Him I'll cast my ev'ry care,
And friends or foes embrace them all in prayer.

Echo, Embrace them all in prayer.

A SWARM OF FLIES.

FLY from self, and fly from sin,
Fly the world's tumultuous din;
Fly its pleasures, fly its cares,
Fly its friendship, fly its snares.
Fly the sinner's hast'ning doom,
Fly and 'scape the wrath to come.
Fly to Jesus, he's the road
Through which alone we fly to God.
Fly to mercy's gracious seat,
Fly, 'tis sorrow's last retreat;
Fly and bear your sin and grief,
Fly and you shall find relief.
Fly and let your wings be love,
Fly and stretch your light above;
Or, fly, by dread of vengeance driv'n,
Fly from Hell and fly to Heaven.

A PRAYER.

Oh most high and glorious Lord God! who hast made me and given me such great capacities, as even to be able to love thee: I was nothing when thou wast pleased to give me a being, and I am nothing yet but what thou art pleased to make me. Thou orderest and disposest of me with the tenderness of a Father, and with infinite wisdom. Sometimes thou hast vouchsafed me leisure, and the quiet enjoyment of thyself: at other times thou hast filled me with

hurrying and business; and with cares, if not so much hurrying, yet more distracting than either. Some times thou hast granted me health, a cheerful temper, and a sense of thy love: at other times thou hast left me no more than the bare remembrance of these enjoyments to carry on my soul in the unrelenting discharge of my duties. But as thy wisdom produces strong trees from tender plants, by bringing them through the vicissitudes of day and night, of Summer and Winter, and leaving them sometimes stript of all their leaves, even appearing almost to be dead, making their changes the necessary means of their growth and solidness; so thou hast instructed me hereby, not to wonder at thy appointing such changes to my soul, but in them all to bless and adore thee, and to make it my business, in whatever state I am, to endeavor to go on to serve thee. When last I began my yearly recollections of this sort, thou hadst shut me up and thy servants in this place, in distress and terrors: we are now, by thy mercy, freed from dangers, yet involved in new troubles; delivered from judgments, yet oppressed with old sins. Oh God! what shall become of us? Why shall we be stricken any more? we shall revolt more and more! Surely thy exterminating sentence will next go out against us, and make us cease to be a people, since we will not cease to be a wicked one.

But oh! my most Gracious guide and Governor of my whole life, shut not up my soul with those who will not be reformed: enable me to reform myself, and then vouchsafe to make use of me for thy glory, in the way thy wisdom hast ordained to me; oh! thou who hast known me before I was, and made me what I am. Amen.—*Bonnell, Acc. Gen. in Ireland during the revolutionary troubles.*

Is he wise who hopes to attain the end without the means, nay, by means, that are quite contrary to it? Such is every wicked man who hopes to be blessed hereafter without being holy here, and to be happy, that is, to find a pleasure in the enjoyment of God, and in the company of holy spirits, by rendering himself as unsuitable and unlike them as he can. *Tillotson.*

I can conceive a living man, without an arm or a leg, but not without a head, or a heart: so there are some truths essential to vital religion, and which all awakened souls are taught.—*Newton.*

It ennobles the most insignificant action, to undertake it with an ardent wish to please God to whom all our works are due.

He who is curious and inquisitive about his neighbor's errors, will not be ready to amend his own.

Letters received at the Office of the Religious Intelligencer during the week ending April 8th, 1829.

Monroe Eminons; Horace Janes; Thos. E. Clark; Hooker Leavitt; D. & J. Ames; William Sawyer; Rev. J. Brown; John P. Webb; Rev. Seth Williston; Horace H. Hall; Joseph Cowan; Simon Goodell; Azel Danforth; Wm. Whittelsey; Rev. Thos. Wood; S. G. Baker; Spencer Clark.

TERMS.—\$2, in advance; \$2 50, if not paid in three months—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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